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# OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED BY THE ANCIENT SYNAGOGUE.

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## VI.

### JEREMIAH.

V. 9. "And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things?" etc.

Rabbi Jose, the son of Halaphta, said: Whoever knows how many years the Israelites served idols, will know when the Son of David comes. And these three passages are in support of this dictum, viz.: "And I will visit upon her the days of Baalim, wherein she burned incense to them" (Hos. II. 13); "That as he cried, and they would not hear; so they cried, and I would not hear" (Zech. VII. 13); and "It shall come to pass, when," etc.—*Introduction to Midrash on Lamentations.*

XVI. 13. See under Gen. XLIX. 10.

XXIII. 5. "I will raise unto David a righteous branch."

Targum: I will raise unto David the Messiah the righteous.

— 6. "And this is his name whereby he shall be called, the Lord our Righteousness."

Rabbi Samuel, the son of Nachman, said, in the name of Rabbi Jonathan: Three are called by the name of the Holy One, blessed be he! viz.: the righteous, Messiah, and Jerusalem. Of the righteous it is said, "Everyone that is called by my name" (Isa. XLIII. 7). Of Messiah it is said, "This is his name," etc.; and of Jerusalem it is written, "And the name of the city from that day shall be, the Lord is there" (Ezek. XLVIII. 35). Read not "there" (šāmāh), but "her name" (š'māh).—*Talmud Baba Bathra*, fol. 75, col. 2; *Yalkut* in loco.

What is the name of the King Messiah? Rabbi Abba, son of Kahana, said: Jehovah; for it is written, "This is his name whereby he shall be called, the Lord our Righteousness." Rabbi Levi said: Blessed is the city whose name is like the name of its king, and the name of its king like the name of its God. Blessed is the city whose name is like the name of its king; because it is written, "And the name of the city from that day shall be, Jehovah is there" (Ezek. XLVIII. 35); and the name of its king like the name of its God; for it is written, "And this is his name whereby," etc. Rabbi Joshua, son of

Levi, said: "Branch" (çémäh) is the Messiah's name; for it is written, "Behold, the man whose name is Branch, and he shall grow out of his place." Rabbi Judan said, in the name of Rabbi Ibo: "Comforter" (m'nāḥēm) is his name; for it is written, "The Comforter is far from me" (Lam. i. 16). Rabbi Hanina replied: There is no contradiction in the assertions of both; for çémäh and m'nāḥēm are equal in number.—*Midrash on Lamentations* i. 16.

— 7, 8. "The days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led," etc.

Ben-Zoma asked the wise men: Will mention be made of the Egyptian exodus in the days of the Messiah? Is it not said, "The days come, saith the Lord," etc.? They replied: The Egyptian exodus will not lose its place altogether, but will only become secondary, in view of the liberation from the subjection to the other Gentile kingdoms.—*Talmud Berachoth*, fol. 12, col. 2.

XXX. 9. "But they shall serve the Lord their God, and David their king, whom I will raise up unto them."

Targum: And they shall worship before the Lord their God, and they shall hearken to Messiah the Son of David, their king, whom I will raise up to them.

Rav said: In the future God will raise up for them another David; as it is said, "They shall serve the Lord their God," etc.—*Talmud Sanhedrin*, fol. 98, col. 2.

— 21. "And their governor shall proceed from the midst of them."

Targum: And their kings shall be magnified from them, and their Messiah shall appear out of their midst.

XXXI. 20. See under Ps. xxii. 7.

XXXIII. 13. "The flocks shall pass again under the hands of him that telleth them."

Targum: The people shall be again numbered by the hand of the Messiah.

— 15. "I will cause the Branch of righteousness to grow up unto David."

Targum: I will raise up unto David the Messiah of righteousness.

#### LAMENTATIONS.

I. 16. "For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me," etc.

See under Gen. xlix. 10. The Midrash in loco gives a curious story about the birth of the Messiah, which is the same as quoted from the Jerusalem Talmud under Ps. xviii. 50.

II. 22. "Thou hast called as in a solemn day my terrors round about."

Targum: Thou shalt proclaim freedom to thy people of the house of Israel, by the hand of the Messiah.

- IV. 22. "The punishment of thine iniquity is accomplished, O daughter of Zion."  
Targum: And afterwards the iniquity shall be finished, O congregation of Zion, and thou shalt be delivered by the hands of the Messiah and Elijah the high priest.

## EZEKIEL.

- XVI. 55. "When thy sisters, Sodom and her daughters, shall return to their former estate."

There are ten things which will be renewed in the future. The fourth is, All devastated cities will be rebuilt, and there shall be no more any desolated place; even Sodom and Gomorrah will once be rebuilt, as it is said, "When thy sisters, Sodom," etc.—*Midrash on Exodus* XII. 12, sect. 15.

- XXV. 14. "And I will lay my vengeance upon Edom by the hand of my people Israel."

In this life, it is true, the Israelites are compared to the dust of the earth; but in the Messianic age they will be like the sand of the sea; for as the sand makes the teeth dull, so also will the heathen be destroyed in the time of the Messiah, as it is said, "There shall come a star out of Israel" (Num. XXIV. 17), and "I will lay my vengeance," etc.—*Midrash on Numbers* II. 32, sect. 2.

- XXXI. 21. "In that day will I cause the horn of the house of Israel to bud forth."

Rav Hanina said: The Son of David will not come till fish will not be found even when required for a sick man; for it is said, "Then will I cause their waters to sink, and their rivers to run like oil" (Ezek. XXXII. 14), and it is also written, "In that day will I cause the horn of the house," etc.—*Talmud Sanhedrin*, fol. 98, col. 1.

- XLVII. 9. "And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live."

Of the ten new things which will be in the future the second is, the Holy One will bring forth living water from Jerusalem, and will cure with it all diseases, as it is said, "And it shall come to pass," etc.—*Midrash on Exodus* XII. 12, sect. 15.

- 12. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his month, because their waters they issued out of the sanctuary."

The third of the ten new things which will be in future is that the Holy One makes the trees bring forth fruits every month, as it is said, "And by the river upon," etc.—*Midrash*, l. c.

- XLVIII. 19. "And they that serve the city shall serve it out of all the tribes of Israel."

Mar says: The Land of Israel is in the future to be divided among thirteen tribes. To whom (belongs the thirteenth part)? To the Prince (i. e., the

King Messiah, as Rashi explains); for it is written, "And they that serve," etc.—*Talmud Baba Bathra*, fol. 122, col. 1.

DANIEL.

II. 22. "And the light dwelleth with him."

Abba Serungia refers these words to the Messiah; for it is said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. LX. 1).—*Midrash on Genesis* I. 1, sect. 1.

Rabbi Bibi Sanguria said: Light is his (Messiah's) name; for it is said, "The light dwelleth with him."—*Midrash on Lamentations* I. 16.

VII. 9. "I beheld till the thrones were placed (not 'cast down,' as in A. V.), and the Ancient of days did sit."

What will this say? One (throne) for himself and one for David. For we have the teaching: One for himself and for David,—these are the words of Rabbi Akiva. Said to him Rabbi Jose: Akiva! how long wilt thou render the Shechinah profane!—*Talmud Sanhedrin*, fol. 38, col. 2; *Hagigah*, fol. 14, col. 1.

— 13. "Behold, one like the Son of Man came with the clouds of heaven."

Rabbi Joshua ben Levi asked: In one place it is written, "Behold, one like the Son of Man," etc., and in another, "Lowly and riding upon an ass!" (Zech. ix. 9). (He answered), If they be worthy, He (the Messiah) will come with the clouds of heaven; if not, He will come lowly and riding upon an ass.<sup>1</sup>—*Talmud Sanhedrin*, fol. 98, col. 1.

— 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven," etc.

Because the Israelites observed the law among them (the Edomites), the Holy One will make them inherit in the future the throne of glory; as it is said, "And the kingdom and dominion, and the greatness," etc.—*Midrash on Numbers* VI. 22, sect. 11.

IX. 24. "Seventy weeks are determined upon thy people and upon thy holy city," etc.

<sup>1</sup> Very interesting is the following interpretation given by Saadia (flourished in the ninth century) on the passage: "This (one like the Son of Man) is Messiah our righteousness; for is it not written with reference to Messiah, 'lowly, and riding upon an ass'? (Zech. ix. 9); surely he comes in humility, for he does not come upon a horse in glory. But since it is written, 'with the clouds of heaven,' it signifies the angels of the heavenly hosts, which is the great glory which the Creator will give to the Messiah, as it is written, 'with the clouds of heaven;' then he shall be great in government. When it is said (v. 9), 'the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool,' he speaks after the manner of men. They brought him to the Ancient of days; for it is written (Ps. cx. 1), 'The Lord said unto my Lord, Sit thou at my right hand,' etc. 'And there was given him dominion,' i. e., He gave to him a government and a kingdom, as it is written (Ps. ii. 6), 'Yet have I set my king upon my holy hill of Zion;' and as it is written (1 Sam. ii. 10), 'He shall exalt the horn of his anointed; his kingdom shall not depart, and shall not be destroyed for ever and ever.'"

True, it was known that the temple will be destroyed; but the time could not be fixed. Abai said, This cannot be determined; but against this is the passage, "Seventy weeks," etc.—*Talmud Nazir*, fol. 32, col. 2.

Rabbi Jose said: Seventy weeks intervened between the destruction of the first temple and the second.—*Yalkut on Amos* VII. 17.

XII. 3. See Isaiah LIV. 5.

— 11, 12. See Ruth II. 14.

#### HOSEA.

II. 13. See Jer. v. 19.

— 18. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground."

To the ten new things which will be in the future belongs, 7) that the Holy One will bring together all beasts, all fowls and creeping things, and will make a covenant with them and with all Israel; as it is said, "And in that day will I make a covenant," etc.—*Midrash on Numbers* XII. 12, sect. 15.

III. 5. "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king."

Targum: Afterward shall the children of Israel return, and seek the service of the Lord their God, and be obedient to Messiah the Son of David, their king.

XIV. 7. "They that dwell under his shadow shall return."

Targum: They shall dwell under the shadow of their Messiah.

#### JOEL.

II. 28. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," etc.

God said: In this world only a few prophesy; but in the future all Israelites will be prophets, as it is said, "And it shall come to pass afterward," etc.—*Midrash on Numbers* XI. 16, sect. 15.

IV. 18. "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

As the first redeemer (i. e., Moses) caused a spring to come up, so also will the last do; as it is said, "And a fountain shall come forth," etc.—*Midrash on Ecclesiastes* I. 9.

#### AMOS.

IV. 7. "And I caused it to rain upon one city, and caused it not to rain upon another city."

The rabbis have taught: In the cycle of seven years in which the Son of David shall come, in the first year this scripture will be fulfilled, "And I will

cause it to rain upon one city, and cause it not to rain upon another city;" in the second the arrows of famine shall be sent; in the third there shall be a great famine, and men and women, pious people and men of deed, shall die, and the law shall be forgotten by those who have studied it; in the fourth shall be satiety, but it shall not be satiety; in the fifth shall be great satiety, and they shall eat and drink, and rejoice, and the law shall return to those who had learned; in the sixth, uproar; in the seventh, wars; in the end of the seventh the Son of David will come. Behold, exclaimed Rav Joseph, there have been many septennial cycles of this kind, and Messiah has not come. Abaye replied: Were there voices in the sixth year, and wars in the seventh? or did the events occur in the same order?—*Talmud Sanhedrin*, fol. 97, col. 1.<sup>1</sup>

- V. 18. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light."

Rabbi Sintär lectured: What is the meaning of what is written, "Woe unto you that desire the day," etc. It is to be compared to a cock and a bat which were once waiting for the light, when the cock said to the bat, "I wait for the light, because the light is intended for me, but thou, what is the light to thee?" And this is similar to what Rabbi Abuhu answered a certain Sadducee, who had asked when Messiah will come: "When darkness will overwhelm your people," was the reply.—*Talmud Sanhedrin*, fol. 98, col. 2.

- VIII. 11. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, or a thirst for water, but of hearing the word of the Lord."

Ten famines came into the world; the first was in the days of the first man, for it is said: "cursed is the ground for thy sake" (Gen. III. 14); the second in the days of Lamech, for it is said "because of the ground which the Lord hath cursed" (Gen. v. 29); the third in the days of Abraham (Gen. XII. 10); the fourth in the days of Isaac (XXVI. 1); the fifth in Jacob's time (XLV. 6); the sixth in the time of the Judges (Ruth I. 1); the seventh in the days of David (2 Sam. XXI. 1); the eighth in the days of Elisha (2 Kgs. VI. 28); the tenth will be in the future, as it is said, "Behold the days come, saith the Lord God, that I will send a famine," etc.—*Midrash on Genesis*, v. 29, sect. 25.

- IX. 11. "In that day will I raise up the tabernacle of David that is fallen."

Rav Nachman said to Rav Isaac: Hast thou heard when the son of the fallen come? Who is the Son of the Fallen? [Reply.] Messiah. Is the Messiah called the Son of the Fallen? Yes. For it is written, "In that day will I raise," etc. Well, replied Rav Isaac, thus said Rabbi Jochanan: In the generation when the son of David will come, the disciples of the wise will

<sup>1</sup> The same we also find in *Midrash on Song of Solomon*, ii. 13.

be diminished, the eyes of those that shall be left shall be consumed with grief and anguish, and many calamities and oppressive edicts will be repeatedly decreed, so that before one visitation ceases a second will come on speedily.—*Talmud Sanhedrin*, fol. 96, col. 2; 97 col. 1; *Yalkut on Amos* XI. 11. After enumerating the unexpected deliverance of Joseph, Moses, Ruth, David, of Israel in the days of Haman, the Midrash continues: Who could have expected that the Holy One, blessed be He! would raise up the fallen tabernacle of David, as it is said, “In that day will I raise up the tabernacle of David that is fallen,” (and who should have expected) that the whole world should become one congregation? Yet it is said, “for thee will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent” (Zeph. III. 9).—*Midrash on Genesis*, XL. 23; sect. 88.

## OBADIAH.

18. “And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them.”

The Israelites said before God: Lord of the Universe! how long shall we be in bondage? He replied: Till the day comes of which it is said, There shall come a star of Jacob, and a sceptre shall rise out of Israel” (Num. XXIV. 12). As soon as the star comes of Jacob, the stubble of Esau will burn. How is this proved? From “And the house of Jacob shall be a fire, and the house of Joseph a flame,” etc. God said: In that hour my kingdom will be glorious and I will rule over you, as it is said, “And saviors shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord’s” (Obad. 21).—*Midrash on Deuteronomy*, II. 4, sect. 1.

## MICAII.

- IV. 3. “Nation shall not lift up a sword against nation, neither shall they learn war any more.”

Rabbi Elieser said: In the time of the Messiah, will not be found any arms, because they will not be needed, for it is said “Nation shall not lift up a sword,” etc.—*Talmud Shabbath*, fol. 63, col. 1.

- 8. “And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come.”

*Targum*: And thou, O Messiah of Israel, who art hidden by reason of the sins of the congregation of Zion, to thee hereafter is the kingdom to come.

- V. 2. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel.”

*Targum*: But thou, Bethlehem-Ephratah, thou hast been little to be counted among the thousands of the house of Judah, yet out of thee shall come forth



before me Messiah, to exercise dominion over Israel, whose name is spoken of from old, from the days of eternity.

- 3. “Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.”

Rav said: The Son of David will not come until the ungodly kingdom has spread itself for a period of nine months over Israel,<sup>1</sup> for it is said, “Therefore will He give them up,” etc.—*Talmud Sanhedrin*, fol. 98, col. 2.

- 5. “And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him shepherds, and eight principal men.”

Rabbi Simeon, the son of Yochai, has taught: When you see a Persian horse tied to the graves of the land of Israel, expect the footsteps of the Messiah. What is the reason? “And this man shall be the peace,” etc. And who are the seven shepherds? In the midst is David, Adam, Seth, Methuselah to his right, and Abraham, Jacob and Moses to his left. And where went Isaac? He went and sat down at the gate of hell, to save his children from the judgment of hell, and the eight principal men are: Jesse, Saul, Samuel, Amos, Zephaniah, Hezekiah, Elijah and the King Messiah.—*Midrash on Song of Solomon*, VIII. 10.

- VII, 6. “For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man’s enemies are the men of his own house.”

Rabbi Nehorai said: In the generation in which the Son of David will come, boys will confuse the faces of old men. Old men will rise up before the young. The son will treat the father shamefully,<sup>2</sup> and the daughter will rise up against her mother, and the daughter-in-law against her mother-in-law. The face of that generation will be as the face of a dog; the son will have no shame before his father.—*Talmud Sanhedrin*, fol. 97, col. 1.

In the footprints of the Messiah impudence will increase, and there will be scarcity. The vine will produce its fruit, but wine will be dear, and the government will turn itself to heresy, and there will be no reproof. And the house of assembly will be for fornication. Galilee will be destroyed, and Gablas laid waste; and the men of Gabul will go from city to city and find no favor. And the wisdom of scribes will stink, and those that fear sin will be despised, and truth will fail. Boys will confuse the faces of old men. Old men will rise up before the young. The son will treat the father shamefully, the daughter will rise up against her mother; the daughter-in-law against her mother-in-law, and a man’s foes will be those of his own household. The

<sup>1</sup> *Talmud Yoma*, fol. 10, col. 1, read for “over Israel,” over the whole world.

<sup>2</sup> The same we find in *Midrash on Song of Solomon*, 2, 13.

face of that generation will be as the face of a dog; the son will have no shame before his father. Upon whom, then, are we to rely? Upon our Father who is in heaven.—*Talmud Sotah*, fol. 49, col. 2.

## NAHUM.

- I. 15. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts," etc.

When the evangelist will come once, Judah will be the first to hear the good tidings, as it is said, "Behold upon the mountains," etc.—*Midrash on Numbers*, II. 9; sect. 2.

## HABAKKUK.

- II. 3. See Isa. XXX. 18.

- III. 18. "Yet I will rejoice in the Lord."

*Targum*: Then on account of the miracles and deliverance that thou shalt perform for thy Messiah.

## ZEPHANIAH.

- III. 9. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Rabbi Eliezer said: In the future, all Gentiles will be converts, which, as Rabbi Joseph said, is proved, "for then will I turn to the people a pure language," etc.—*Talmud Aboda Zarah*, fol. 24, col. 1.

11. "For then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain." Seiri said, in the name of Rabbi Hanina: The Son of David will not come till all pride has ceased in Israel, for it is said, "For then I will take away," etc. And it is also written, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (v. 12).—*Talmud Sanhedrin*, fol. 98, col. 1.

## HAGGAI.

- II. 6. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

"Behold I have begun." This refers, said Rabbi Azarya, to the help which is once to come. How so? As the prophet said to Israel, "Yet once, it is a little while, and I will shake the heavens," etc.—*Midrash on Deuteronomy*, II. 31; sect. 1.

## ZECHARIAH.

- I. 20. "And the Lord showed me four carpenters."

Who are these four carpenters? Rav Chana the son of Bisna said, in the name of Rabbi Simon the Pious: They were Messiah the son of David, Messiah

the son of Joseph, Elijah, and the Angel of Righteousness.—*Talmud Suah*, fol. 52, col. 2; *Yalkut* in Exod.

II. 10. See below under IX. 9.

III. 8. "I will bring forth my servant, the Branch."

*Targum*: Behold! I bring my servant the Messiah, who shall be revealed.

IV. 7. "The head-stone thereof."

*Targum*: And he shall reveal his Messiah, whose name was spoken from eternity. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." This is the king Messiah. And why is he called the great mountain? Because he is greater than the patriarchs.—*Tanhuma in Yalkut* in loco.

VI. 12. "And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place," etc.

*Targum*: And thou shalt speak to him, saying, Thus saith the Lord of Hosts, saying, Behold the man, Messiah is his name, who shall hereafter be revealed and anointed.

— See above Jer. XXIII. 6.

VII. 13. See above Jer. v. 19.

IX. 1. "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof."

What is the meaning of the word Hadrach? According to Rabbi Judah it is the name of a place. According to Rabbi Nehemiah, Hadrach is the name of the king, Messiah, because he is sharp (*had*) and gentle (*rach*); sharp to the Gentiles and soft to the Israelites.—*Midrash on the Song of Solomon* VII. 5; *Yalkut* in loco.